THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

No. 24, Vol. XXXVII. Monday, June 14, 1875. Price One Penny.

MINUTES OF MEETINGS,

HELD AT PLEASANT GROVE, UTAH, MAY 1ST AND 2ND, 1875.

—o—

Saturday Morning, May 1.

Present on the stand, Elders Orson Pratt and Geo. Q. Cannon, Bishop A. O. Smoot and other Bishops and Elders from different parts of the county. Meeting opened at 10 o'clock. Called to order by Bishop A. O. Smoot. Elder George Q. Cannon gave a very pleasing and interesting discourse, reminding the Saints of the many signal manifestations of God in the deliverance of the people, and the blessings of the endowments and other gifts of God; showing that their importance and value were none the less because all would obtain them. Spoke hopefully of the prospects of the Church. He felt that there was greater freedom and blessings awaiting the people.

Elder O. Pratt spoke upon the power of faith and prayer, and read a portion of the Book of Mormon, page 51, and said that the promise was made here over and over again, that the righteous should never again be overthrown nor destroyed, but they should continue upon the earth, and the earth itself should rest from sin and sorrow, and it would be effected by the power of God through the combined faith of not only the Saints that now live, but of all the Saints and the Priesthood, from Adam down to this day. Spoke of the Saints going back to Jackson County, and receiving their inheritances.

---

2 p.m.

Elder Pratt read a portion of a revelation given in 1832, with regard to the Presidency and building of Temples; and the ordinances to be administered therein, that could not be administered acceptably anywhere else; and how anxious he, as well as many others, and especially those who are getting aged, were to have the Temple completed, in which to attend to the laws of adoption, and other ordinances before they left this state of mortality.

Elder Geo. Q. Cannon followed upon the same subject, and said that in all probability Temples would be built in all the stakes of Zion, and thousands elsewhere, one after another, as they might be required. Also spoke of the law of celestial mar-

riage and the blessings resulting therefrom.

Bishop A. O. Smoot made a few remarks, and congratulated the people of Pleasant Grove on the forward step they had taken in the United Order, and if they were not perfect in its working yet he admired their courage and firmness in sticking to it and doing the best they could.

---

7 p.m.

Elder Hill spoke of the United Order and his experience with the Indians in the north, and bore a faithful testimony to the truth. He had as great a joy in his labors among the red men as in any other mission he ever filled, and God had surely begun to work with that people, as the Book of Mormon had declared.

Elder Cannon spoke again upon the United Order, also upon the influence of mothers upon their children, either for good or evil; and referred to several instances of the kind in the prison statistics of the world, and also to instances as mentioned in the Bible and Book of Mormon.

Sunday Morning, May 2.

The Sunday school met at 8.30 a.m., when Elders Cannon and Pratt addressed the children, advising them to make themselves familiar with the doctrines and history of the Church of Christ, of Joseph Smith, and of Prest. Young, also the circumstances attending the bringing forth of the Book of Mormon, and treasure up all the instructions given them in the Sabbath school.

---

10 a.m.

The stand was filled with Bishops and Elders from the surrounding settlements, and the house was crowded to its utmost capacity. After singing by the choir, Elder Orson Pratt made a few remarks to concentrate the faith and minds of the Saints to the dedication of the house, after which he offered a most soul-absorbing prayer to God that his blessings might rest and abide upon every part of the house from the foundation upwards, and upon the material employed in the construction of the house, and consecrated the same to God for the use of his Saints, in which to worship.

Bishop E. D. Woolley, of Salt Lake City, addressed the congregation.

Elder Cannon said that this people was trying and expecting to do things which all other dispensations of people had apparently failed to do, hence the need of great faith being obtained and exercised by the people to accomplish such wonderful developments and establish the Kingdom of God on the earth, never to be destroyed. He spoke of the beauties of our co-operative institution, and its good results, although it had been assailed and opposed by a great many persons, either through ignorance or design to injure its credit. But now it was about to be organized with a view of carrying out the original design of the institution, viz., to foster all home productions, and regulate and lessen our importations. He called upon all the Bishops and Elders present, and all faithful Saints, to come forward and sustain and help the President to carry out his designs in regard to all these things.

---

2 p.m.

Elder O. Pratt read part of two revelations respecting the coming of the Gospel to the house of Israel. The Lord was now beginning to move upon the remnants of Israel scattered through these mountains, sending messengers and giving them dreams and visions that would prepare them to unite and help roll on the work of God. We should yet have to help them and educate them till they could read and become familiar with the Book of Mormon, which was the history of their forefathers, and teach them the principles and habits of industry, and how to build habitations and sustain themselves by the cultivation of the earth, and not roam these mountains and hunt for a living. He spoke of the other tribes of Israel in the north country, and of the power of God attending their coming to Zion, and many other manifestations of the power of God that would be given in the redemption of the whole house of Israel, and the coming of the Son of Man.

When the brethren went to the

train, the whole congregation followed them to the carriage, and the feeling in Pleasant Grove will never be forgotten. GEORGE HALLIDAY.
—*Deseret News.*

OLD AMERICA.

THE AZTECS.

(CONCLUDED FROM PAGE 261.)

Remaining two days at Ayotzingo, the march was again resumed, following along the southern shore of Lake Chalco. Gardens containing flowers of every hue, luxuriant foliage, crimson, green and gold, embowered villages, clustered under the shade, and lined the edge of the lake whose waters were covered with the boats of the natives gliding in every direction. Reaching a narrow causeway, so narrow that but three horsemen could ride abreast, and some five miles in length, stretching to the northward and dividing Lake Chalco from Lake Xochicalco, the army crossed to the town of Cuitlahuac, built in the middle of the causeway. Cortez described it as the most beautiful town he had yet seen. Temples and lofty towers of massive architecture, beautiful mansions before which were lawns ornamented with trees and shrubbery. Floating gardens were constructed in the lake, and innumerable boats covered the water.

After crossing this narrow causeway they entered the city of Iztapalapan, containing about fifteen hundred houses. In the centre of the city was a vast public garden, blooming with flowers and foliage of gorgeous colors. There was a large aviary filled with birds of beautiful plumage, and an immense reservoir, well stocked with fish, which contained water to irrigate the grounds.

Resting over night, at early dawn the Spanish army was again on the march, and the lofty temple of Tenochtitlan (Mexico) glittered in the sunlight before them. The capital was built on an island near the western shore of Lake Tezcuco. On the east, the island had no connection with the mainland, and could only be approached by canoes; on the west, the city was entered by an artificial causeway, built of earth and stones; it was about thirty feet wide and a mile and a half in length. On the shore end of this causeway was the city of Tacuba. There was a similar causeway on the southwest, and one three miles long on the north, connecting with the city of Tepeaca, and still another on the south six miles long. It was over this last one the Spaniards entered the city. Half way between the city and the mainland, on this narrow road, was the town of Xoloc. When the army drew near the city a procession of the principal inhabitants, adorned with plumes and clad in finely embroidered mantles, met them. They announced that the great emperor, Montezuma, was advancing to welcome the strangers. The avenue was thronged with a countless crowd, while the lake was darkened with boats.

When the glittering train of the emperor appeared Cortez dismounted and advanced to meet him. Montezuma was seated in a magnificent palanquin, glittering with gold, and gorgeous with waving plumes of many colors. He was borne on the shoulders of four noblemen; others held over his head a canopy of beautiful workmanship, decorated with green feathers (the Aztec insignia of royalty) and gold and precious stones. Upon his head the monarch wore a crown of gold, surmounted with plumes. A richly embroidered mantle, with costly ornaments, was folded gracefully upon his shoulders. Buskins, fringed with gold, fitted closely to his legs, and the soles of his shoes were of gold. He was of good stature, well formed and peculiarly handsome, with a melancholy and anxious expression. His age was fifty-three years. When Cortez dismounted, he alighted from his palanquin, and, leaning upon the

arms of two of his nobles, approached the Spaniard. His attendants in the meantime spread carpets of rich materials upon the ground, that his sacred feet might not come in contact with the earth. After an exchange of courtesies, the blended cortege marched into the city. "Who," exclaims Bernal Diaz, one of the invaders, "could count the number of men, women and children which thronged the streets, the canals, and terraces on the tops of houses on that day." Their route led through the heart of the imperial city and the Spaniards gazed with astonishment at the size, architecture and beauty of the houses. They were built of a porous red sandstone, and faultless in construction. Most of the streets were narrow, and contained buildings of a less imposing character. The great streets went over numerous canals spanned by well-built bridges. The palace of the emperor was of stone, covering a large space of ground. But among the many interesting features of the Aztec capital the great "teo calli," or temple, stood foremost. It was situated in the centre of a vast square, which was surrounded by a wall eight feet high, built of cut stone. This enclosure was entered by two gateways, opening on the four principal streets of the city. The temple was a solid structure of earth and cobble, faced from top to bottom with hewn stone laid in cement. It was five stories or stages high, each receding so as to be smaller than that below it. In outline it was a rectangular pyramid, three hundred feet square at the base, with a level summit of considerable extent, on which were erected two towers and two altars, where "perpetual fires" were kept burning. The ascent was by a flight of one hundred and fourteen steps on the outside, which went four times around the structure. On the summit of the temple the religious ceremonies were conducted. The Spaniards were quartered in an immense palace erected by the father of Montezuma. The buildings enclosed a large courtyard, and the whole was surrounded by a strong wall, surmounted with towers for defence and ornament. The apartment assigned to Cortez was tapestried with the finest embroidered cotton. "This edifice was so large," writes one of the historians of that day, "that both the Spaniards and their allies, who, together with the women and servants whom they brought with them, exceeded seven thousand in number, were lodged in it. Everywhere there was the greatest cleanliness and neatness. Nearly all the chambers had for beds mats of rushes, and of palm; they had coverlets of fine cotton, and chairs made of single pieces of wood. Some of the chambers were also carpeted with mats, and the walls were hung with tapestry beautifully colored."

The water in the lakes was brackish, or salty; the city was supplied by means of an aqueduct, which extended to Chapultepec. There were several market-places or squares in the city, with one great square, where an immense concourse assembled to engage in peaceful traffic. Three judges sat in state at the end of the square, to settle all difficulties. A numerous body of police kept moving through the crowd to prevent riot and confusion. The police regulations were unsurpassed by those of any city in Europe. Many of the streets were lined with shade trees. The houses of the common people were small but comfortable, built of reeds or adobies. The houses of the nobles and wealthy inhabitants were strongly built of stone, generally but one story high; they were enclosed in gardens blooming with flowers, and fountains of cool water, conveyed through earthen pipes, played in the courtyards. A thousand persons were employed continually sweeping and watering the streets. The Spaniards estimated the population of the city at five hundred thousand.

This substantially is the account given of the cities lining the route of Cortez by every writer who saw them before the conquest. But during the bloody conflict that followed nearly every building was destroyed, the invaders burning what was combustible and tearing down the stone edifices, turning over the inhabitants to extermination, and but little of the ancient City of Mexico was left. Some few relics recovered from the ruins of the old temple have been pre-

served. Among these is the great Aztec calendar stone, on which are carved hieroglyphics representing the months of the year.—*Juvenile Instructor, March* 6, 1875.

CULTURE AND REFINEMENT.

"The means that heaven yields, must be embraced
And not neglected; else, if heaven would,
And we will not, heaven's offers we refuse."

What wonderful powers and capacities for unlimited improvement our Creator has endowed us with, and how little are they understood or appreciated by the masses of mankind! Children are born into the world, and develop physically into men and women, receive perhaps, an ordinary education, occupy a common sphere in every day life, or society; and if they so live as not to be guilty of any overt act against the laws of men, and leave their name upon the earth, fancy they have filled the measure of their creation. But is this the only purpose for which we have been created in the image of our Maker? Can we expect to receive an exaltation with glorified beings, without making any exertion for our own improvement? We receive heavenly gifts and powers, as elements in our individual natures; they are susceptible of being cultivated indefinably. Were they given us to be wasted or hidden away? The Savior in his parable of the talents given to the servants, has clearly demonstrated this fact to all intelligent beings; and yet many thousands go on from day to day, in an idle search for pleasure, or the gratification of material wants, when above and around are the resources for development in art, science and literature, which require the agency of beings possessing the highest and deepest cultivation.

We profess to believe God had a definite purpose to accomplish by calling us into existence; but do our actions truly manifest a reverence for the principles which we have espoused? Can we go on wasting our energies, neglecting our opportunities, and thoughtlessly trifling with the advantages given us for strengthening, purifying and elevating our characters, and not be held accountable? We believe in all things upon natural principles; then we have a vast work before us to accomplish, and we should be diligent and untiring in our efforts to live purer, better and more exemplary lives.

It cannot be done without thoughtful care and study; we cannot borrow it all from books, or copy it from others. But we must, ourselves, train every faculty we possess more carefully, and seek more watchfully to guard against evil influences and tendencies, than we should watch the growth and cultivation of the most delicate and sensitive plant.

The tastes, affections, sentiments, feelings and passions, every gift and quality that is inherent in our characters, are susceptible of an unlimited development and refinement; but it must be a life-work; it can not be done in a day or an hour, or by adopting any system or code of etiquette, morals or manners. And yet, it is by and through these means the world is apt to judge those enriching and ennobling characteristics which stamp perceptibly the career of one possessing the truest and widest enlargement of moral, mental and spiritual development.

If we but carefully try, each time we do anything, to do our best, and pray for the guidance of the Holy Spirit every day and hour, we shall not fail in our attempts to acquit ourselves honorably and creditably, in whatever position we occupy. We are laying the foundation of a future which will be illimitable. And in view of this, ought we not to awaken to an instant and vivid consideration of the significance of the object of our attainment?

Shall we shrink from any responsibility imposed upon us by the age and time in which we live? Not by any

one individual can the purposes of God be accomplished; it is the problem of humanity, and in our own hearts is the temple where we must commence; calling into exercise every faculty of our higher natures; and if each one interested in the work of progression, would by the interchange of ideas, sentiments and sympathies, unfold their highest aspirations, open their deepest living fountains, and strengthen each other in the great, grand and mighty work of refining and perfecting, they would thereby secure the greatest happiness, and erect for themselves and those who shall follow in their footsteps, the loftiest standards for emulation.

An innate and true refinement of individual character will be essential in fitting us to mingle and participate in the society of exalted beings; and those who anticipate being the recipients of a glorious reward for their sacrifices here, and yet waste the time, means and opportunities at their free disposal, with no fixed purpose in view but to enjoy the luxuries of living, to the fullest extent, will assuredly meet with disappointment; and in the final judgment, the talents they have hidden away will be called for and given to those who have been the most faithful in the cultivation of the infinite attributes of the soul. B. B.

Woman's Exponent, May 1, 1875.

FAREWELL.

—o—

How many thoughts and feelings are associated with this word!

It is inexpressibly painful to me to be obliged to bid Farewell even for a short space of time, to a dear friend; there are so many things to be feared, so much doubt and uncertainty how, and when, and under what circumstances we may meet again; and, if going any distance, there is such a variety of fears of dangers, or accidents by the way. How many friends part gaily, fully expecting to meet soon—and perhaps, years elapse, or, more even than that, death itself may snatch one away and the separation or meeting is indefinitely extended to another sphere! How careful friends should be to part, though even for a very short space of time, with good feelings, kind wishes, and tender words, that there may be no regrets—no recriminations—nothing to embitter grief that could possibly have been avoided, should we never meet again. Therefore, we should never defer an opportunity of doing a kind act, or speaking an encouraging word to a friend, remembering, how often we are called upon to part with them suddenly. I suppose it is this last parting which makes us attach so much solemnity to this simple word—we can scarcely use it in common phrase without feeling the significance it has in connection with the final parting of friends. Indeed, I do not care to use "GOOD BY," for the same reason, and would much prefer "good morning" or "evening," in a usual way, they do not seem to imply so much time, or even so much intervening space.

"Farewell," says the young man, to father, mother, sister and brother as he goes forth, perhaps for the first time to battle with the world alone. O, the aching hearts he leaves behind him, and the doubts and fears as to his ultimate success, and how seldom do all meet again in the same pleasant and unbroken home circle! But the occasions on which this word is used are too many, varied, and complicated, for me to even glance at them here.

Friends part expecting to meet the same as when they take each other by the hand to go their separate ways, and perchance ere they meet again something transpires to change the current of their affections and they can never be to each other what they were—what they have been.

But most agonizing of all, when we must lay away our dear ones, and say the last farewell to those fondly loved! Happy for us, if we have nothing to reproach ourselves with—if we have been really and truly all to them that nature and affection could require. And we should reflect seri-

ously and strive so to live, that, whether our parting be for a few days, months or years, or whether we must part until the Resurrection Morn, we can feel in our inmost hearts, we have been faithful in the fulfillment of our duties and obligations, and, also, in ministering cheerfully to the wants, wishes and happiness of those we loved, whether relatives or friends.
—*Woman's Exponent* M.

HOME MANUFACTURES.

IRON.

BY BETH.

We find, by reference to the columns of the *Deseret News*, the first paper published in the Rocky Mountains, that from a very early period after our settlement here the manufacture of iron was considered of the highest importance, and great efforts were made by many of the brethren to make that business a success. Among the foremost of these public benefactors the late Nathaniel V. Jones may be named as one who made great efforts to acquire the necessary information on the subject of iron manufacture with a view to our supply, and who did, in fact, produce iron in limited quantities from the ores of the south. We may judge of the great estimation in which that circumstance was held by the public notice given to the "first bar of iron made by N. V. Jones" being used in 1869—70, to make "the last spike of the Utah Central Railway." This bar was wrought into the form of a spike, polished and engraved with our motto, "Holiness to the Lord;" and was driven by President Young in the presence of 15,000 people on the 10th January, 1870; it is now deposited among our home manufactures in the Deseret Museum.

It is gratifying to see evidences of our material wealth piled up in the form of "pig iron" in front of the office of John W. Young, the president of a southern iron company that was organized in 1873, exactly twenty years after the first manufacture of iron in Iron County. We have also the Utah Central Iron Company, the object of which is the "manufacture of iron in all its branches:" and the Salt Lake City Iron Company for "iron founding and machinery."

It will be well to explain for the information of the young reader that iron is a very difficult metal to reduce from its ores. This is why so many years have passed away without much iron being produced; lead or even silver, which occurs generally in this Territory in lead ores, is more easily reduced. It is true we have very fine ores, the very kinds that are really wanted to be combined together to make the best iron; we have useful fluxes and many infusible clays and rocks to build the furnaces, but to avail ourselves of these great advantages a large amount of money has to be expended and a long time has to pass away before any profits are realized. But now that capitalists have commenced operations we may reasonably expect results; and already we have pleasing evidences of entire success.

As to the manufacture of iron when made, there will be no difficulty here, we have some of the best workmen in the world. We have also machinery, and men of ability who can not only make the machines we may require but design them as well.—*Juvenile Instructor, March* 6, 1875.

He who sees, produces, and honors what is respectable in the despised, and what is excellent in misrepresented characters; he who prefers a cluster of jewels, with one unique and many trifling stones, to one composed all of good, but not one unique; he who in a book feels forcibly its genius, its unattainable part, is formed by nature to be a man and a friend.—*Lavater.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 14, 1875.

GOING TO ZION.

The question is often asked, if it is best for young persons to leave their parents and go to Zion alone when they can do so. We answer yes; if there is no opportunity for the parents to go at the same time. Of course there will be more favorable circumstances surrounding them in all things in Zion than there ever have been or will be in Babylon.

We say yes, emphatically yes, Go alone, and trust in God. *Be strong in your own honor.* When you arrive in Utah, be wise in word, and prudent in behavior, and the Lord will bless you and guide you by His Spirit, and the Priesthood, to peace, prosperity and happiness.

Is it wise to prevent young people from participating in the blessings of the kingdom? If they remain in Babylon what prospects there for them? Will they not be tempted to unite their destiny with unbelievers? Who can say where such a course would end? *We say* GO *to Zion and prosper!*

E. H.

RELEASES AND APPOINTMENTS.

Elder R. T. Burton is released from the Presidency of the London Conference, to return home, and is appointed to take charge of the company which will leave on the 16th of June.

Elder M. H. Hardy, recently traveling in the London Conference, is released to return home.

Elder E. N. Freeman is released from the Presidency of the Sheffield Conference to return home.

Elder Peter Sinclair, recently traveling in the Glasgow Conference, is released to return home.

Elder Jacob Zundel, recently traveling in the Swiss Mission, is also released to return home June 16th.

Elder F. M. Lyman, is released from the Presidency of the Nottingham Conference and appointed to preside over the London Conference.

Elder George L. Farrell is appointed to preside over the Nottingham Conference.

Elder Peter Barton is appointed to preside over the Sheffield Conference.

SPECIAL EMIGRATION NOTICE.—We advise all that can go with the company leaving this port on the 16th instant to do so. All who cannot avail themselves of the privilege of going by this company, would do well to prepare to go on the vessel sailing from this port on the 30th instant, as our spring arrangements touching low fares will close at that time. We are informed that the fares after that date will be £5 steerage passage to New York for each adult. Saints, take advantage of opportunities.

CORRESPONDENCE.

—o—

SWITZERLAND.

33, Postgasse, Berne, June 7, 1875.

Elder Edward Hanham.

Beloved Brother,—We arrived here on Friday evening in good health and spirits, but footsore and ready for a little rest.

On yesterday we had two interesting meetings, our room was crowded, and a very excellent spirit prevailed.

We also had a good meeting at Zurich on Wednesday evening last. I have enjoyed my visit very much, so far. I have been much engaged, and consequently have been brief in my correspondence. I was pleased to find your letters dated May 31st and June 1st awaiting me on my arrival at Berne. We find the Elders and Saints in Switzerland feeling well.

We leave this morning for London, *via* Paris, and will most likely reach the former place on Friday, 11th inst. I think to spend next Sabbath in London—thence home.

God bless you, love to all,

Most truly,

JOSEPH F. SMITH.

AMERICA.

North River, New York,

May 23, 1875.

On board the "*Wyoming*"—9.30 p.m.

Pres't. Joseph F. Smith.

Dear Brother,—We take great pleasure in sending you a few lines from this place. On dropping the anchor at Queenstown, it was not long before the tender came alongside, bringing an addition of steerage passengers who were soon provided with berths in the forward part of the steamer. All things being in readiness we steamed out of the harbor at 6 p.m. and were soon in the fog again, which continued until 4 o'clock next morning, 14th, wind ahead, which caused the ship to roll considerably, all of which tended to make a sick man feel worse, and a well man no better, in fact the majority of the passengers both cabin and steerage did not have much use for a cook, brother Thomas of our party being the only one who came off conqueror, and the children in the steerage generally coming off first best. During the fogs both in the channel and afterwards, the caution evinced by Captain Guard was very commendable, the interest of the owners, also the safety of the passengers being ever present before him. By the 15th all hands were so much revived that doctors and nurses were at a discount. On Sunday, 16th, church service was held in the saloon, most of our people attended, and with our choir added to the occasion, we had quite an interesting time. At 2 p.m. we held services in the steerage, at which time a splendid feeling was manifested in the instructions of the brethren who spoke. A number of the intermediate passengers were also present.

On Tuesday evening, 18th, the brethren got up a concert at which the captain and a number of the passengers were present, all appearing satisfied with the result.

On Wednesday, (19th) among other sights we had a good view of a large iceberg, quite a novel sight and such perhaps that a person sees but once in a life-time.

On Saturday evening, 22nd, as per previous instructions of the captain to the chief steward, the after-steerage was fitted up with a stage, decorated with flags and comfortably seated, and a concert on a large scale

was entered into, brother Nuttall as chairman: Capt. Guard, as also all the saloon passengers except one, (who was not feeling well) the intermediate passengers and all our people present. We had a very agreeable time as we continued the concert, from 8 till 11.30 p.m., which will be long remembered by all present.

To-day, Sunday, at 10.30, Church Service was held in the saloon, on which occasion Elder Gowans was invited to address the assembly. At 2 p.m. we held our own meeting, at which such instructions were given as we considered necessary for the welfare of the Saints. At 3.30 the pilot came on board. At 6 p.m. we passed Sandy Hook, and at 7.30 anchored off Staten Island. The Doctor came on board. The passengers were soon mustered and passed, and at 8 p.m. we steamed again for the city and dropped anchor for the night in the North River, at 9 o'clock.

Although we have had more or less head-winds all the way, and the wind freshened up a little on Friday evening, making the ship pitch and roll about some, yet we have had as pleasant and agreeable a passage as could be asked for. When it would seem that we must have heavy weather a special providence has been in our favor all the time and warded it off. We have truly been a blessed company as the hand of the Almighty has been visible all the day long, the seas and the elements being so tempered that we could not do less than be joyful in His mercies extended toward us, for all of which we are truly thankful.

There has not been one case of sickness other than sea-sickness—no accident of any kind, and nothing to mar the peace of the company. We have attended strictly to our prayer-meetings: the brethren have attended strictly to the counsels given and been willing to assist in doing all the good possible.

There were 13 saloon, 25 intermediate and 508 steerage passengers on board, of which number there is 181 of our people including 5 returning Elders.

Captain Guard, Mr. Thorpe the Purser, Mr. Buchanan, Doctor, the steerage steward, and all the officers, have been untiring in their exertions to do all that men could for our welfare, showing every courtesy and kindness that would tend to peace and comfort and which associations and feelings gives cause to be long remembered. We have made every arrangement for our extra luggage in finding out who it belongs to: also for funds to pay custom dues, and in the exchange of what money the Saints have, for American money.

Have not seen brother Staines yet.

24th, 10 a.m. We are now at pier 46, and brother Staines with us, also Spencer Clawson. They both look and feel first-rate. All seems right, waiting for the custom officers. 2 p.m. Have passed the officers. All our baggage is landed at Castle Garden. 2.45: 25th. People well taken care of last night, and luggage properly guarded. People feel well. Luggage checked and sent to railroad this morning at 7.30. We leave here at 1 p.m. per State Line. Get all the money of passengers exchanged and provisions purchased. Feel that all is well. Brother Staines is wide awake and on hand. Shall write again as opportunity offers.

Must now conclude. Brother Staines says he is perfectly satisfied with us. May the Lord bless you.

Kind regards and love to all at 42.

Your brethren,

H. S. Gowans,
Henry Hughes,
L. John Nuttall.

ENGLAND.

Bristol, June 6, 1875.

Elder E. Hanham.

Dear Brother,—With pleasure I embrace the present opportunity of writing you a few lines, trusting the same may find yourself and the brethren at the Office in good health and spirits, as I am quite happy to say this leaves myself and Elder Boyer, who arrived on the 3rd inst. Elder Payne has not arrived as yet, but we expect him on Wednesday, the 9th instant.

I have enjoyed myself greatly in my visits to Nottingham, Wales and London Conferences. On leaving London I went to Southampton where I remained over night at sister Randall's. All the family were well.

Leaving Southampton I went to Swanage, where I delivered two outdoor lectures on Sunday, May 23rd, there being from 100 to 150 persons present, most of whom paid excellent attention. Mr. and Mrs. Tippett received me very kindly and assisted all they could in making arrangements for our meetings.

Leaving Swanage on Monday, 24th, I proceeded to Blandford, and held meeting Tuesday evening, May 25th, at brother E. Oliver's. From this point I wended my steps to brother Hunt's, Stofford-five-Acres near Yeovil, where I also held a meeting, May 27th, there being several strangers present, all of whom paid very good attention. While here I baptized brother Hunt's son, Alma James.

I now traveled to Broadwinsor, and on Sunday, May 30th, in company with Elders J. Wheaden, G. Ostler and others of the brethren and sisters went to Winsham, a small village about five miles distance from Broadwinsor; the local brethren having been there recently and preached twice, leaving an appointment for that day. A gentleman gave us an invitation to come on to his premises to preach: about 400 people assembled to hear us. Elder Ostler read from Matthew, seventh chapter, commencing at the 13th verse. After which Elder Wheadon addressed the congregation. I followed for about one hour discoursing on faith, repentance and baptism for the remission of sins, to which the majority of the people paid very good attention. We returned to Broadwinsor and held a good meeting in the evening.

At Eastdown, Devon, Elder William Lerwill and family are rejoicing in the truth. I have baptized his daughter Mary Priscilla; several people are very favorable to the work in that vicinity.

Wherever I travel I find that the spirit of inquiry after the Gospel seems to be on the increase. The Saints in this Conference wish to be kindly remembered to you.

Accept my best wishes in which brother and sister Lock join for your continued prosperity.

Believe me to remain as ever your brother in the bonds of peace.

B. H. Watts.

London, June 8, 1875.

Elder Edward Hanham.

Dear Brother,—Your favor of the 6th came to hand last evening. * *

I returned late on Saturday evening from a visit to the Saints on the Isle of Jersy—there are some good people there, but they much need the labors of a good faithful Elder among them. They are so far away from "head quarters" that they seldom enjoy the privilege of a visit from an Elder that has come from Zion. A new generation has grown up since there was much if any preaching on the Island by the Latter-day Saints.

We had an excellent time here on Sunday last. Priesthood meeting at 10.30 a.m., at Pentonville, which was quite generally attended by the brethren. At 2 p.m. I baptized five persons, (some of them re-baptisms) and at 6 p.m. the meeting rooms, especially of Whitechapel and North London Branches were better filled than we have ever seen them before: the Saints truly had a time of rejoicing.

We intend to hold a District Meeting on Sunday next at the Eastern Hall—a large hall on the East India Dock Road—in which some five or six of the Branches in London will unite—we are anticipating a glorious time!

Elders Binder and Fowler are both in excellent health and spirits, and are enjoying fully the spirit of their mission. They join in kind love to you and all who labor for the spread of truth.

Yours in the Gospel,

R. T. Burton.

Leicester, June 8, 1875.

Elder Edward Hanham.

Dear Brother,—I received your letters all safe * * * I have been visiting every day amongst my kindred and friends, and not a day has passed but few or many has been seeking me, persons having friends or relatives in Utah, to enquire after them. I often smile at the various questions asked about the many false statements that have been put in circulation by our enemies and apostates respecting Prest. Young and the Mormons at Salt Lake; but I am satisfied all has gone away feeling better than they came.

For some time past the faithful

Saints in Leicester have been meeting in a private house to receive the Sacrament of the Lord's Supper. Now they have just taken a comfortable Room, in a respectable neighborhood, in which to meet for Public Worship. It was opened on last Sunday. We had a very respectable congregation at the Evening Service. I think it will be the means of doing good.

Your brother and fellow-laborer in the Kingdom of God.

JAMES MELLOR, Sen.

KEEPING THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth while yet there is an appearance, of truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet suffer themselves in such inaccurate or exaggerated one-sided statements that they really come under the condemnation of those whose, "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell him his fault twixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if intent be not malicious. —*Ex.*

UTAH NEWS.

From the *Deseret News*:—

SINGING AT CONFERENCE.—The singing at Conference was excellent, and notwithstanding the cold weather large numbers of children attended the meetings and when required joined in the choruses which swelled through the building with grandeur.

LAMANITES ENQUIRING.—Last Sunday, (April 29,) three Indian Chiefs, from the Bannock and Snake tribes, arrived in this city, having traveled from the part of the country where they are located, for the purpose of learning from the "Mormons" something concerning baptism and other principles and ordinances of the gospel. The desired explanations were given them by Indian Interpreter D. B. Huntington, and they departed apparently perfectly satisfied with what they had heard.

OPENED.—The retail department of Z.C.M.I. opened this morning, (Apr. 29,) with a splendid display of goods. The alterations necessary to prepare the premises for this kind of business have been rushed up in double quick time, by Mr. Peter Reid and a number of assistants. The saleroom is 83 feet long by 44 feet wide, with the exception of a square piece at the south-east corner, still retained for wholesale purposes. The groceries, cutlery, tinware, etc., are neatly arranged on the west side; on tables in the middle of the room are queensware and clothing, while the dry goods are on the east side. Considering the brief time in which the change has been made the arrangements and display are exceedingly creditable.

MORE LAMANITES BAPTIZED.—On Tuesday night, (May 6,) Poko-tel-lo, a chief from the Snake River country, accompanied by his band, arrived in this city for the purpose of being baptized into the Church. The ceremony was attended to yesterday afternoon, Elder D. B. Huntington officiating, and they left for the north again soon after, feeling well, and satisfied with what they had heard, and determined to refrain from evil practices. Poko-tel-lo stated that there were many other Indians who were believing, and who intended to be baptized. Surely the promises made to the fathers are being fulfilled, according to the predictions of the prophets.

A REMARKABLE SPECIMEN.—To-day we were shown a somewhat remarkable, because of its minuteness, specimen of a gangoild, or garfish fossil, imbedded in a tablet of fossiliferous limestone. The formation of the fish is indicated more perfectly than any specimen we have heretofore seen, even the scales being there in their entirety. It was brought from Sanpete, and has been sent to the Museum by Mr. Nelson Empey.

MEETINGS AT OGDEN.—Salt Lake City, May 11.—*Editor Deseret News:* On a recent visit to Ogden City, I had the pleasure of attending three meetings during my sojourn in that place. The first was on Saturday at the City Hall, where seventeen districts in the interest of the New Order were represented. Not a dissenting voice was heard to mar the spirit of union and harmony that prevailed throughout the entire meeting. There were about one hundred of the principal men of the county present, and all seemed interested and even anxious to see the good cause advance. Funds were gathered for various purposes—the missionaries, the Temple, etc. Donations for the poor and other auxiliaries were before the meeting and met with universal response amidst their own domestic cares, and even cheerfulness marked their action to endorse the suggestion of the President and Bishop. This is the fairest model of Zion for its age that I have witnessed.

Respectfully,

J. Y., Senr.

JUST THE THING.—In the agricultural world hereabout, yesterday, (May 7,) must be considered a notable day, for the soaking rain that came in the evening was the one thing needful to insure the germination of the wheat and small seeds sown in the exceedingly parched soil. The rain wetted four or five inches depth of soil.

ELEGANT.—Some people suppose that if they desire an article of elegant and handsome workmanship it must necessarily be manufactured in the East. We were lately shown some specimens of boot and shoe making, turned out at the Workingmen's Co-operative Association, that, to our unpractised eye, at least, appeared as elegant and tasteful as anybody need desire, were he ever so fastidious.

EVERYBODY BUSY.—To day, (May 11,) we met a gentleman from Brigham City and on inquiring how matters were thereabout he drew a very different picture from what can be truthfully said of a number of other places in the Territory, this city among them. He states that everybody was busy doing something, everybody had plenty to eat, drink and wear, there being no actual poor in that place. The reason for this was that the policy of self sustenance, the foundation of genuine independence, was being there developed and carried out. Brigham City, or rather Box Elder County, has recently added another to her already numerous home industries, in the shape of a co-operative brickyard, with a competent English brickmaker to superintend it. A quantity of additional machinery has arrived for increasing the capacity of the woolen mills. The people of Brigham City, under the wise direction of Elder L. Snow, are demonstrating what can be done by a judicious application of the principles of co-operation.

FACTS.

—o—

IMMIGRATION TO AMERICA.—The official returns of immigration to the United States in the year ending 30th of June, 1874, comes from Washington by the present mail. The report shows 313,339 immigrants were drawn from 103 different countries, embracing every race, nationality, and condition of mankind. Of that number 194,114, or more than one-half, arrived at the port of New York. Of the whole number 156,203 were males over fifteen years of age, and 93,588 females. Under fifteen years there were—males, 33,022, and females 33,566. Ethnologically the immigrants are thus grouped:—From England, Scotland, Wales, and Ireland, 579,052; Teutonic, 492,501; Scandinavian, 19,178; Latin, 78,748; Slavonic, 14,502; from China, 48,991; from the British North American provinces, 158,089; from Spanish and Portuguese colonies, 6,014; all other countries, 16,035. The countries from which the greatest numbers were drawn are—Germany, 87,291; Ireland, 53,707; England, 50,935; China, 13,776; Scotland, 10,429; Norway, 10,384; France, 9,643; Italy, 7,596; Sweden, 5,572; Russia, 3,960; Denmark, 3,082; Poland, 1,795; Azore Islands, 1,551; Australia, 955; Cuba, 980; Sandwich Islands, 154; Turkey, 67; Iceland, 33; Morocco and Algeria, 7. The occupations of the immigrants are thus summarized:—Professionals, 2,476; skilled occupations, 38,700; miscellaneous occupations, 117,041; occupations not stated, 4,233; without occupations, 150,889. Pursuing this branch of the subject further, it is found that of the professions there were—musicians, 572; teachers, 482; clergymen, 445; physicians, 159; artists, 150; lawyers, 97; actors, 93; sculptors, 22. Of editors there were 21, of which number England furnished 4; Austria, Ireland, Scotland, and Switzerland each 2; and Spain and Germany each 1. Of the clergymen, received from France, 97; Ireland, 89; England, 79; Germany, 76; Scotland, 31; Italy 12. Germany furnished 132 of the teachers; France, 76; England, 73; Scotland, 26; Ireland, 16; Norway, 9; Switzerland, 8; Russia, 10; Denmark, 7; and 103 came from Quebec and Ontario. Of the actors, France sent 48; Italy, 23; England, 10; Germany, 5; and Austria and Hungary each 1.

PAUPERISM.—The monthly return giving the number of paupers in England and Wales, in March, shows the effect of the state of the coal and iron trades in South Wales. The number in receipt of relief at the end of the parochial year, at Lady-day, 1875, was 776,501, which is more than at the end of the Christmas quarter by 26,086 paupers. The number in Wales comprised 5,137 indoor paupers, an increase of only 494 over Lady-day, 1874, but there were 79,207 outdoor paupers, an increase of 16,676; making a total of 84,344 paupers, or no less than 25·6 per cent. more than at Lady-day, 1874. The improvement in all other parts of the kingdom kept the total for England and Wales as low as 776,504, being 11 per cent. fewer than at Lady-day, 1874 In the metropolis the decrease in paupers was 8·9 per cent. as compared with 1874 and 16·8 per cent. as compared with 1873. The improvement, as compared with Lady-day, 1874, was 4·6 per cent. in the North-Midland division, 4·5 per cent. in the North-Western, 4·4 per cent. in the Eastern, 3·3 per cent. in the South-Eastern; there was some, but a less improvement in the other divisions of the kingdom.

THE COST OF OUR COLONIES.—A return obtained by Mr. Mellor of "the cost of the several colonies of the British Empire at the expense of the British Exchequer for the years 1869-70, 1870-71, 1871 72, and 1872-73," shows that the net total cost was as follows:—In 1869-70, £2,745,980; in 1870-71, £2,228,304; in 1871-72, £1,911,007; and in 1872-73, £1,817,471. Canada, which in 1869-70 cost £434,223, in 1872-73 only cost £3,552. In 1869-70, the cost of New Brunswick was £8,192; in 1872-73 it was £3. The heaviest items of expenditure shown in the return for 1872-73 are:—Malta, £378,529; Gibraltar, £306,433; and Bermuda, £193,015.

A LITERARY CURIOSITY.

—o—

A lady occupied a whole year in searching for and fitting the following thirty-eight lines from English and American poets. The whole reads almost as if it had been written at one time and by one author :—

LIFE.

Why all this toil for triumphs of an hour?—Young.
Life's a short sermon—man is but a flower.—Dr. Johnson.
By turns we catch the fatal breath and die,—Pope.
The cradle and the tomb, alas! so nigh.—Prior.
To be better far than not to be,—Sewell.
Though all men's life may seem a tragedy ;—Spencer.
But light cares speak when mighty griefs are dumb—Daniel.
The bottom is but shallow whence they come.—Sir Walter Raleigh.
Your fate is but the common fate of all ;—Longfellow.
Unmingled joys here no man befall ;—Southwell.
Nature to each allots his proper sphere,—Congreve.
Fortune makes folly her peculiar care.—Churchill.
Custom doth often reason overrule,—Rochester.
And throw a cruel sunshine on a fool.—Armstrong.
Live well,—how long or short permit to heaven.—Milton.
They who forgive most shall be most forgiven.—Bailey.
Sin may be clasped so close we cannot see its face,—French.
Vile intercourse where virtue has not place,—Sommerville.
Then keep each passion down, however dear,—Thomson.
Thou pendulum betwixt a smile and tear ;—Byron.
Her sensual snares let faithless pleasure lay,—Smollet.
With craft and skill to ruin and betray,—Crabbe.
Soar not too high to fall, but stoop to rise ;—Massinger.
We masters grow of all that we despise.—Cowley.
Oh, then, renounce that impious self-esteem :—Beattie.
Riches have wings, and grandeur is a dream.—Cowper.
Think not ambition wise because 'tis brave,—Sir Walter Davenant.
The paths of glory lead but to the grave.—Gray.
What is ambition? 'Tis a glorious cheat.—Willis.
Only destructive to the brave and great.—Addison.
What's all the gaudy glitter of a crown?—Dryden.
The way to bliss lies not on beds of down.—Francis Quarles.
How long we live, not years but actions tell ;—Watkins.
That man lives twice who lives in this life well.—Herrick.
Make, then, while yet ye may, your God your friend.—William Mason.
Whom "Christians" worship, yet not comprehend.—Hill.
The trust that's given guard, and to yourself be just ;—Dana.
For live we how we may, yet die we must.—Shakespeare.
(If "die we must," then we will not complain—
For Saints to *die*, is but to *live* again.)—[Hanham.